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words in the volume. In the first thirty pages are found *volonté, liberté, vivacité, société, amitié, maternité, dignité, autorité, timidité, mondanité, utilité, austérité, difficulté, nobilité, pitié, vérité, dureté, paternité, vanité, communauté, spécialité, moitié, sévérité, charité, facilité, curiosité, volonté, familiarité, gaieté, amabilité*—thirty words, or an average of one word in -té to a page. This seems hardly enough to give the subtly, peculiarly, fitting flavor, or to attribute any euphonic result thereto. Still, it is, perhaps, more than would be found in Sainte-Beuve, for example. In the first twenty-two pages (as nearly as possible an equivalent of the above thirty pages) of vol. ii of *Portraits Littéraires*, are found *universalité, humanité, fertilité, beauté, netteté, maturité, fatuité, prodigalité, moitié, société, facilité, régularité, fragilité, faculté, liberté, postérité, généralité, qualité, propriété, inégalité, nouveauté, sévérité, réalité, amitié, bonté, activité, vérité, gaieté, variété, naïveté, fermeté*—thirty-one words. Shall we say that Sainte-Beuve considered it "subtly, peculiarly, fitting that this feminine ending, gender and vowel," should occur so often in his "Portrait littéraire" of Molière? The secret of Goncourt style is not found here.

Under the head of "Neologisms, with inclusion of some other words, uncommon when first used by the Goncourts," is gathered a conglomerate mass of words, archaisms and barbarisms, as well as neologisms and words, for whose inclusion here it is difficult to see any reason. Does the use of *le δηλοι ορι* (sic) by the Goncourts or any one else make it French? In vol. ii, p. 37, of their *Journal* the Goncourts write:

"La maladie, avant de tuer quelqu'un apporte à son corps de l'inconnu, de l'étranger, du *non lui*, en fait une espèce de nouvel être, dans lequel il faut chercher l'ancien."

Non lui is added to the list of new creations for which "great leaps of gratitude should come to most men." The Goncourts make use of the barbarism, *décessaient*, and we have another example of the "victory of scientific as well as artistic procedure." When, in the French language, was it not permissible to use a noun with the preposition *de* adjectively? In vol. i, p. 261, of the *Journal*, the Goncourts

write: "Ces âmes d'hommes de lettres-là font tache dans ce libre xviii. siècle." For such work they deserve our "almost affectionate gratitude." *Cochonner* is pointed out in vol. iii, p. 69, of the *Journal*, where the king of Prussia, half drunk, is made to say: "Comment Dieu a-t-il choisi un cochon comme moi pour cochonner avec moi une si grande gloire pour la Prusse." The old word *mangeaille* in one of its old acceptations (cf. Godefroy) is noted in vol. iii, p. 64, of the *Journal*: "On aura le goût déréglé d'une *mangeaille* pour son odeur avancée qui pue." Such word-work is adduced to show the Goncourts to be

"perhaps the best exponents of the nineteenth century wealth and use of words, polished by art-instinct and permeated with a rare love of literature."

It is difficult to conceive what art-instinct or love of literature is evinced by such words in such settings as these.

In spite of all that might be said in detailed criticism, for the use of teachers who do not have access to a French library, or who are not able to buy all the books desirable, or who have not the time to cull for themselves from the sixty volumes of the works of the Goncourts, this volume of selections, full of interest and suggestion must prove of real value.

L. M. GAY.

University of Wisconsin.

GERMAN LITERATURE.

Allgemeine Meereskunde by JOHANNES WALTHER, Professor of Geology and Paleontology, University of Jena. Abridged and edited with Notes and Vocabulary, by SUSAN ADELAIDE STERLING, M. L., Instructor in German, University of Wisconsin. D. C. Heath & Co., 1899. 8vo, pp. viii+180.

TEACHERS looking for a text-book in Scientific German will welcome this little volume heartily. It contains interesting reading matter of intrinsic value and great variety. There are nineteen chapters, headed as follows:

1. Zur Geschichte der Meereskunde.
2. Die Tiefe des Meeres.
3. Veränderungen der Meerestiefe.
4. Die Abrasion.
5. Tektonische

Veränderungen der Meeresbecken. 6. Treibeis und Eisberge. 7. Die Farbe des Meeres. 8. Der Salzgehalt. 9. Die Organismen des Meeres. 10. Die Meerespflanzen. 11. Die Fauna der Flachsee. 12. Die Tiere des Plankton. 13. Die Korallenriffe. 14. Die Bewohner der Tiefsee. 15. Die Sedimente der Flachsee. 16. Vulkanische Inseln. 17. Inselleben. 16. Landengen und Meerengen. 19. Geschichte des Meeres.

The material is edited with care and good judgment. The short vocabulary at the end of the book contains only scientific terms, such as the student is not likely to find in the smaller dictionaries; and the notes preceding the vocabulary, are also mostly kept within bounds. To be sure, some of them, as those on *Azoren*, *Madeira*, *Panama* (p. 171) and possibly also that, on *Poseidon* (p. 166 and p. 49), ought not to be necessary; but perhaps they are, at least in the present eclectic period of education, when nobody can tell what has and what has not been taught or learned. Indeed, in a recent edition of *Auf der Sonnenseite*, I find the note "David, King David of Israel, of biblical fame;" and in an edition of *Komödie auf der Hochschule*, I read "*Opposition*, Latin. *Dimensionen*, Latin. *Pamphlet*, French. *Sarkasmus*, Latin." No doubt, there is something in what the Manager says in Faust:

Die Masse könnt ihr nur durch Masse zwingen,
Ein jeder sucht sich endlich selbst was aus.
Wer vieles bringt, wird manchem etwas bringen;
Ein jeder geht zufrieden aus dem Haus.

Only a word or two on some other notes. The reference in line 1, p. 101, should have been given earlier, as *leuchtende* occurs on the preceding page.—P. 163, N. 2, referring to p. 3, l. 6: *bespeak*, though showing the analogy of word-formation, should not be given along with *speak about* and *discuss*, as an equivalent of *besprechen*.—P. 163, Note referring to p. 4, l. 11: The remark on "the passive sense of the participle" is irrelevant, and may mislead the student. It is only accidental that *zusammenhängende* is here to be rendered by *connected*; what becomes of "the passive sense," if we substitute for *connected with it* the phrase *relating to it*? And what about *erscheinende*, p. 15, l. 18, which is referred to this note? Nor is the first part of the note exact, for a present participle used attributively and "modified by

words or phrases" need not "always be translated after the noun modified, and before its own modifier:" for example, *der freundlich aussehende alte Mann*—the kind-looking old man.—P. 168, Note referring to p. 72, l. 4: *Is Sind nur darauf angewiesen . . . zu folgen* best rendered by *have recourse only to following*, etc.? *Auf etwas angewiesen sein* is to be dependent upon, hence almost to be compelled to do thus or so, as also on p. 114, l. 25; whereas to have recourse to does not seem sufficiently to exclude choice or selection. In fact, the author expresses, in each of these passages, the same idea in two different ways, once by means of *angewiesen sein* and again by a phrase with *abhängig* or *Abhängigkeit*. Avoiding, therefore, the repetition of *dependent* or *dependence*, the first passage might be rendered, freely, as follows: *For (doch) many Plankton organisms, not having any means of spontaneous locomotion in a horizontal direction, cannot but (or must) follow the current passively, and thus become dependent upon it.* And the second passage, on p. 114: . . . *but which must resort to importation from abroad, and in its economic relations is dependent upon*, etc.

H. C. BIERWIRTH.

Harvard College.

CORRESPONDENCE.

PHOENIX 56.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—For once Professor J. M. Hart must have been nodding. I refer to his remarks on *Phoenix* 56, in your May number (col. 317). I object to his emendation, *ne sorgende slæp*, for these reasons:

1. *Sorgian*, in the poetry, is always used of persons.
2. *Sorgende slæp* is not a translation of *curæ insomnes*.
3. *Ph. 56* is supported by these parallels: *Wand.* 39-40: *ponne sorg and slæp somod æt. gædre earmne anhogan oft gebindað; Sal. 311: sorh bið swærost byrðen, slæp bið deaðe gelicost; Wulfstan 139, 26: ne*